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# THE RESURRECTION OF OUR LORD

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REPRINTS

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This edition of the *Resurrection of Our Lord* has been prepared by J. Dover Wilson and Bertram Dobell with the assistance of the General Editor.

*Mar.* 1913.

W. W. Greg.

The manuscript, here printed for the first time, is a thin folio, measuring  $11 \times 6\frac{1}{2}$  inches, bound in contemporary sheepskin. It is a Resurrection drama, divided into parts or 'plays' to be performed on different days. Of the entire production only four fragments survive, two belonging to 'the first dayes playe' and two to 'the seconde dayes playe'. The pagination of these fragments runs: 17-28, 37-38, 43-58, 63-66. Thus eight leaves are lost at the beginning, four between pages 28 and 37, two between pages 38 and 43, another two between pages 58 and 63, and an unknown quantity at the end, the last remaining leaf being loose. Each page is ruled in black ink, so that the text is enclosed within a rectangular frame, leaving a margin at the top for headline and page number, another at the foot for the catchword, a narrow column on the inside, and a double column on the outside, within which last are generally found stage-directions, Biblical references, and other marginalia. The manuscript is the work of a single scribe, though a few alterations, indicated in the editorial footnotes, have been made by what are apparently other hands. The handwriting is neat and very legible; but it is clearly that of a copyist, who has found it difficult in many places to follow the sense of his original. This is proved by the presence of several passages which are obviously corrupt, by frequent interlineations, and by the curious use of the query which, though sometimes employed in the normal way and sometimes standing for an exclamation-mark, is more often simply an indication of the scribe's perplexity. The question-mark, at the end of the muddle in line 736 is an almost pathetic instance of this.

It has not been found possible to reproduce the original page for page, owing to the variation of the number of lines to a page in the manuscript. The marginalia, excluding of course those stage-directions which standing within the rectangular line-frame are therefore treated as part of the text, have been carried down to the bottom of the page, their original position being shown by circled reference numbers in the left margin. Beneath these marginalia and in different type are placed the



editorial footnotes, giving information as to textual points. Deleted passages have been retained within square brackets, and room has been found in the text for interlineations, their presence being indicated in the footnotes. The letters u and v are often very difficult to distinguish, while the question of word-division presents a large number of doubtful points. In both cases it has, therefore, seemed best to follow the sense of the original, where the sense is obvious; and where it is not, i.e. where for example the word might be either 'you' or 'yon', to give the reading which appears to correspond most closely with the scribe's intention. For the rest, the original has been reproduced as exactly as the printer's resources will allow. The chaotic punctuation, for which the most conservative critic in such matters could find no justification either in grammar or rhetoric, has been faithfully preserved. The headlines, the names of the characters, and the first word of each speech, which are generally represented in the manuscript in a heavy Italian style, have been printed in roman capitals; the marginalia, when written, as they are for the most part, in a lighter Italian, are reproduced in italic; while everything in English, i.e. the entire text with the exception of a few names, has been printed in roman.

In the absence of any external evidence, all theories as to date and authorship must be extremely hazardous. It may, however, be noted that the author is clearly a Protestant, since it is scarcely possible to conceive that lines 311-320, 548-589, 810-834, and other passages could have been penned by one of the 'old religion'. At the same time it is noticeable that the fragments we possess contain none of those violent attacks upon Rome which we associate with Protestant miracle and morality plays, which is, however, hardly surprising considering the theme. We shall, therefore, be probably not far wrong if we assign the play to that period, extending roughly from 1530-1560, when under the influence of continental Lutherans like Melancthon, Martin Bucer, and Kirchmayer, a number of Protestant religious plays were produced in this country, before

Puritanism had arisen to stamp out miracles as 'unseemly in this happie time of the gospell' or to denounce the stage generally as the gate of Hell. Among English Protestant dramatists Bishop Bale was at once the most famous and the most prolific. It is tempting, therefore, to father this Resurrection play on him; but beyond noting that in the list he has left us of his 'comedies' in the vernacular he mentions two 'de sepultura et resurrectione Christi', it would be unsafe to go.

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As to the history of the manuscript, from which this work is printed, nothing is known. It bears on the inside of the cover the book-label of 'T. Brayne, Oswestry', but this is of quite modern date. It is evident that the manuscript was formerly in the possession of an owner or owners who looked upon it as of no value, and so did not scruple to tear leaves out of it. It was bought some ten or twelve years since at Messrs. Hodgsons' auction rooms by Mr. Bertram Dobell, in whose possession it has since remained.

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The law-scrivener hand in which the manuscript is written is of a type very difficult to date. After invoking the kind help of Mr. J. P. Gilson, Keeper of Manuscripts at the British Museum, the General Editor is inclined to suggest the limits 1580 and 1630, but even this must be regarded as more or less tentative. The interpretation of the marginal signs presents some difficulty. Those which resemble an *N* are in a different ink from the text and merely mark exits of the expositor Appendix. The trefoil marks are in the same ink as the text and seem to be equivalent to 'nota'.

LIST OF CHARACTERS  
in order of appearance.

PILATE.	a Senior.
a Centurion.	CLEOPHAS.
CAIPHAS.	LUKE.
ANNAS.	ANDREW.
four Soldiers.	JAMES.
MARY MAGDALENE.	THOMAS.
MARY SOLOME.	JAMES the less.
MARY JACOB.	PHILIP.
MARY JOSE.	BARTHOLOMEW.
PETER.	MATTHEW.
JOHN.	SIMEON.
two Angels.	JUDE.
JESUS CHRIST.	APPENDIX, the expositor.

Appendix, given at the end of the above list, as not being strictly a character of the play, makes his first appearance at l. 291. The first speech preserved, howbeit imperfectly, seems to belong either to Annas or Caiphas. In the first play the name Christ is used, in the second Jesus. Simeon is presumably a mere slip for Simon Zelotes, but occurs twice, ll. 1238, 1287. The four Maries clearly depend on Mark xv. 40, where, however, at most three are really intended. Solome is Salome both in the Vulgate and the Authorized Version, Mary Jose is 'Joseph mater' in the one, 'mother of Josés' in the other.

# The first dayes playe

23

## The ij. Souldiour

Thou mayest well call hym a traytise, yea a hogger,  
and those which accompanied hym, were little better  
for aith he had none, therefore yte great follye  
to make all this busynesse, about such hoggerie

## The iij. Souldier

And I thinke them not foolish, but rather starke madd  
for yf he rise againe, as they sayd, he sayd  
I doe thinke the boldest, of all who frowne here  
dare not loke of his countenance, for we are fowre

## The iij. Souldier

And yf his Disciples, shoulde come, as they sayd  
and pryvilye by night, to steale hym away  
what probation were that, of his wordes and leauynge  
with they of them selfe, shoulde make good w<sup>th</sup> loynge  
for yf he said, he woulde rise within three dayes  
they will tve his saynge, either true or contrarye

## The i. Souldier after his astonishment

What a wonder, we shoulde be stricken with such feare  
and dreade

tho we coulde not stande, but fell downe like as dead

## The ij. Souldier

I sawe one like lightynge, come downe alope  
with clothed as white, as ouer most the snow

## The iij. Souldier

And I was so feared, w<sup>th</sup> the earthquake & thunder  
that I thought heauen and earth had gone together

here they fall  
downe as  
deade m  
hearing the  
gornes shout  
of & thunder  
Jesus riseth  
throwinge  
of Death &  
the fngel



*The first dayes playe*

which deceived many people, all here rounde about  
yet by the Diligent watchinge, of the Bishoppes than  
they came both to naught, as nowe shall this man  
yf we shoulde be more negligent, then they were in this  
we myght both be thought, vnworthye our office  
yet first we will make, the elders vnto this privye  
after that entreat *Pilate*, their vnto Louynglye. P. 17

PILATE

*Exeunt*

If yt be thus *Centuriane*, you make me to wonder

CENTURIONE

10

YES, and much more sir, which I coulde remember  
for though I shoulde lye, which was captayne to those souldiers  
whom you appointed, for the execution of those misdoers  
they will testifie, that when he suffered without Doubt  
their was great Darkenes, on the earth rounde about  
and when he yelded vpp the ghost from hym their  
the vayle of the temple, Devided asunder  
the earth shoucke, the stones brake, the graves opened  
so that I sayed playnelye, the sonne of God suffered

PILATE

20

WHAT he was or shoulde be, that knowe not I  
but this I knowe, that they accused hym of Envy  
they layed open cryme, never to his charge  
but wordes of blasphemye, agaynst their God and vsage  
and you knowe howe I woulde fayne have Delivered hym  
but that they were so busye on me, for the Death of hym

N.B.—Simple deletions in the original are indicated in the text by brackets. Where a word has been interlined above a deletion, the substituted word has been printed in the text and the deletion has only been recorded in the notes. Similarly simple interlineations have been inserted in the text and mentioned in the notes. References and signs appearing in the margin of the original have been printed at the foot of the text, their position being indicated by circled numerals, which, of course, do not appear in the original. In the notes ‘1 marg.’, ‘2 marg.’, &c., refer to the first, second, &c., marginal reference. Only one hand appears in the MS. with the exception of a few corrections which are recorded in the notes.

1 Either Annas or Caiphas is speaking.

*The first dayes playe*

① so that my wife troubled in her dreame att his Iudgement  
warned me for iudging, agaynst that Iust innocent  
and seyinge I woulde fayne, have ridde my hands of hym  
but y<sup>t</sup> they cried with one voice, hange hym, hange hym 30  
then least the Iewes, shoulde have any title agaynst me  
be cause he was named the kynge of Iurye  
and so privilye have gone, and complayned to Cesar  
vnder whom I am here, Deputie and officer  
and for feare of that Debate, betwene *Herod* and me  
I myght have byne wyped, soe from my Dignitie  
I gave iudgement of Death, vpon their accusation  
and by washynge of handes, from his bloudsheede me innocent *P. 18*  
howe coulde I, I praye you, have Donne more for hym  
then this that I Did, to have rydde my handes of hym 40

CENTURIANE

YEA, your honour doth remember, howe yester nyght last  
a worshipfull Senatour here was not agast  
bouldlye to request his corps, to be buried  
he iudged belike better, then all the rest Did  
and as I vnderstand the mans Doynges yt is sayed  
he hath buried hym in a tombe, wher never non was Layed  
yet woulde you not graunt, his corps with such speade  
tell you lerned of me, that he was Deade in Deede  
so that when you harde he was Deade so longe before 50  
your honour wondered att yt, and that marveilous sore

PILATE

I WONDERED att yt, for that the Bishoppes I saye  
vpon a superstition, of this their Sabboth Daye  
requested that those three, which were condemned  
myght be all hanghed, and soe Downe plucked  
vpon their requestynge, of this their hanghinge

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① Math. 27. 19.

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*The first dayes playe*

I thought that this Iesus, had then byne lyvyng

CENTURIONE

BUT yf yt[shall] please yo<sup>r</sup> honour, when y<sup>e</sup> souldiers appoyntede  
had those, (of either syde hym) their first hanged 61  
when to hym they came (after) and see hym Deade  
they brooke no bone of his legges, in verye Deede  
but for suernes, on thrust into his side a speare  
were out a non yssued, both bloude and water  
but yonder comes the high Priestes agayne nowe  
I am suer they are come, for to speake with you

CAIPHAS

My lorde Deputie, we become, to talke w<sup>th</sup> yo<sup>w</sup> a fewe words

PILATE

70

SITT you downe, and saye what you will my lordes

CAIPHAS

My lorde, we doubt not, but yo<sup>w</sup> consider yt perfectlye  
howe this vagabounde ys condemned to Death, most iustlye  
for besides he was, both a runnagate, and a traytour  
he was worthyer death, then any theiffe or murtherer P. 19  
for he murdered our people, in a faulse beleife  
and stale them from our lawe, like a faulse theiffe  
nowe because his Disciples, doe creadyt his doctryne  
they be soe newe fangell, and to fantasies encline 80  
yea trustinge everye worde, whatsoever he Did saye,  
Even this? that he woulde ryse agayne the thride Daye  
we become vnto you here, my Lorde Deputie  
to Desier a watche, for his graves custodie  
lest his Disciples, (shoulde come privilye) and steale hym  
and saye he were risen, for anger, we Did hange hym

ANNAS

FOR all we have Dōne (my Lorde) were in vāyne  
yf he shoulde be stolne awaye, by any meane  
for the people woulde beleewe (verye well) such a tale 90

60 appoyntede] *tede* interlined.  
*he was*

82 Even] *Ev* altered, *E* doubtful.

69 become] sic for *be come*

83 become] sic for *be come*

75 c.w



*The first dayes playe*

and you shoulde not be able, verye well to quale  
the commosion that woulde rise, of such a foolishe thyng  
theirfore yt were good, to prevent yt by fore seyng  
else woulde this last errour, put vs to more busynes  
then yt Did att first, for all our circumspectnes

PILATE

My lords, yo<sup>w</sup> shall not be displeased, for nothings I will saye  
for in my mynde, you did not take the best waye  
att what tyme, you forsoke hym, and choise *Barrabas*  
which ever a rebell (and a great murtherer)<sup>f</sup> was 100  
I talked with hym alōne, as both you here tell can  
and ever he shewed hym selfe, a perfect wise man  
and what thyng soeuer, I did of hym requier  
he woulde give a direct (and a wise) answere  
that yt was harde for any man, any waye furth  
to trape hym in any worde, w<sup>ch</sup> came out of his mouth  
theirfore my lordes here, methought, att that season  
you were more earnest, then was required of reason

CAIPHAS

SUCH fellowes my lorde, as mynde mischeife no Doubt 110  
they haue a craftie wytt, to compasse yt about  
for a naughtie nature, never feales want  
to studdye out myscheife, he ys in hit soe pregnant P. 20  
but yf they woulde sett their wytt, all on goodnes  
as they bestowe ytt, to invent all vngratiousnes  
they myght be great ornaments, to ther countrey & pleasure  
and the publike weale, myght have of them a treasure  
but as for this fellowe, we praye your lordshippe saye  
coulede he Denye any thinge, which we to his charge did laye

PILATE

120

WHAT he coulede, or coulede not, I am not able to saye  
for he let you saye, what you woulde, w<sup>th</sup>out resistance aye  
but for any wickednes, or synne hitherwarde

110 *lorde,*] the comma over final *s* erased.  
122 *resistance*] *n* altered.

112 c.w. to *studdye*

*The first dayes playe*

you never chardge hym with yt, that ever I harde  
and yt ys not like, that he was an evill misdoer  
for the countrey reportes, that he was a great good Doer  
and to take his Doyngg, to be a signe right good  
that he was a man, (right highe) esteemed of God  
and yf yt myght have stande, with your good pleasure  
the people, through the countrey, had of hym a treasure 130

ANNAS

My lorde, we had our lawe, of *Moyes* the elected  
w<sup>ch</sup> no doubt of God hym selfe, was highlye beloved  
yf he had byne of God, yo<sup>r</sup> Lordshippe, may well knowe  
he woulde never kicked, soe sore agaynst our lawe  
when we observed the lawes, of our ffathers trulye  
then woulde that sturdye knave, appeache vs of ypocricye  
and to shewe hatred to the lawes, of our forefathers  
he of purpose kept companye, w<sup>th</sup> publicanes & synners  
therefore you may perseve here, a verie great likelihoode 140  
that this man so contemptuous, coule not be of God

PILATE

My lords, concernynge the lawes, of yo<sup>r</sup> private God  
which *Cæser* doth suffer you, to kepe as you thinke good  
ys a thinge pertaynes not, att all to my office  
therefore I cannot tell you, what your lawe ys  
but as for that thinge, wherto I am appoynted  
① to see true iustice, amoungst you executed  
or that no insurrection, or rebellion may a rise  
through tumult or gatherynge, or any other wise 150  
as doth appertayne, to my office and dignytie  
as this Iesus, whom you, of many thingys accused *P. 21*  
in suspecte of seditiousnes, by vs was condemned

---

① here let the | centurione | and his souldiers | make signe | of  
valour

---

*The first dayes playe*

yf he were innocent, his wronge ys the more  
yf he were culpable, he hath suffered theirfore  
nowe further because, you doe feare seditiōe  
which thynge pertayneth, vnto my administration  
though their be no cause, greatlye of any such feare  
you shall have your request, for the watche their  
*Centurione*, call your men quicklye together  
that my lorde Bishoppes, may have their desier  
goe nowe *Centurione*, withall the rest  
and kepe the Sepulchre, as they shall thinke best. *Exit*

160

CAIPHAS

MAISTER Captayne, we desier your favour  
in this our busines, without displeasure

CENTURIONE

As I am appoynted (my Lordes) to this service  
so shall yt be donne, without slacknes ywisse

ANNAS

FOR slacknes herein, or your souldiers neccligence  
may be an occasion, of greater inconvenyence

CENTURIONE

LET inconvenyence come, no other wayes vnto you  
and feare noe disquietynge, of your selves nowe

CAIPHAS

THEN *Annas* first, we will heare seale the stone  
that yf yt be sturred, yt may be knowne a none

ANNAS

VERELIE *Caiphas*, that ys a right suer waye  
soe shall yt be knowen, yf he be taken awaye

CAIPHAS

NOWE *Centurione*, as we may doe you pleasure  
make the watche men, kepe their watche in order

CENTURIONE

My lordes put noe mistrust, in the watche hardlye  
yf watchynge will serve, yt shall not faile of our partie

170

180

*The first dayes playe*

CAIPHAS

P. 22

AND vnto you sirs, yf you fynde vs not liberall  
we will not desier you, to watche att all

190

THE ffirst Souldier

My lordes, for our true watchinge, put't it out of aduenture  
yf our true watchinge, may doe you any pleasure

ANNAS

YOU shall please yo'selves, and vs both  
and avoide that evill, which the wicked about goeth

THE .ij. Souldier

WHAT evill soever, the wicked doth imagine  
we be att a poynt, to watche well and fyne

CAIPHAS

200

SOE doyng, yo<sup>w</sup> shall doe my lorde Deputie highe service  
and you shall fynde vs, better then our promise

ANNAS

AND what pleasure efte, we can to you, in any matter  
you may be boulde on vs ever after, *Exeunt. Caiphas*

CENTURION

*and Annas*

My fellows in so much, I am yo<sup>r</sup> Captayne nowe  
appointed by my lorde Deputie, to see y<sup>e</sup> orderinge of you  
this is my counsayle nowe, that every man  
take heede to his watche, w<sup>th</sup> all diligence he cane  
not to sleape, or absent hym selfe else awaye  
when as he shoulde watche, and be present alwaye  
for howe soever y<sup>e</sup> matter, fall out or frame

210

Doe you, as you shoulde doe, and yo<sup>w</sup> shall beare no blame

THE j SOULDIER

MAISTER Captaine, perswaide yo'selfe (this) throughly  
that no Diligence shall faile (vpon our part) suerlye

CENTURIONE

SOE shall you please, first my Lorde Deputie  
and have great thanks, of the Bishoppes trulye

220

THE .j. SOULDIER

*Exit*

ARE not these Bishopps, (sirs) earnest and stiffe

192 *aduenture*] *ture* interlined.

*The first dayes playe*

to make so much busines, about one poore caytiffe  
alas poore man, I dare sweare on a booke  
theirys non goes about, for to steale hym out

THE ij SOULDIOUR

P. 23

THOU may well call hym á caytiffe, yea a begger  
and those which accompanied hym, were litle better  
for riches he had non, theirfore yts great follye  
to make all this busynes, about such beggerie

230

THE iij SOULDIER

AND I thinke them not foolishe, but rather starke madd  
for yf he rise agayne, as they saye, he sayed  
I doe thinke the bouldest, of all vs ffoure here  
dare not loke of his countenance, for verie feare

THE iiij. SOULDIER

AND yf his Disciples, shoulde come, as they saye  
and prilye by nyght, to steale hym away  
what probation were that, of his wordes and learnynge  
which they of them selves, shoulde make good w<sup>th</sup> lyinge  
for yf he saied, he woulde rise within Dayes three

240

① they will trye his saynge, either true or contrarie

THE .j. SOULDIER after his astonishment

WHAT a wonder, we shoulde be stricken with such feare  
and dreade

that we coulde not stande, but fell downe like as deade

THE .ij. SOULDIER

I SAWE one like lightnyng, come downe alowe  
with clothes as white, as ever was the snowe

THE .iiij. SOULDIER,

250

AND I was soe feared, w<sup>th</sup> the earthquake & thunder  
that I thought heaven and earth, had gōne together

---

① *here they fall | downe as | deade in | hearing the | gones  
shott | of & thunder | Iesus riseth | throwynge of Death  
[& | the Angell]*

---

*The first dayes playe*

THE .iiij. SOULDIER

HE ys a sore fellowe, what soever he be  
and that shall they proue, that resist hym, I see  
for when on the crosse, he yelded vpp the ghost  
what darkenes was their, rounde about, all the cost

THE .iiij. SOULDIER

AND howe did the vayle of y<sup>e</sup> temple teare asunder  
that ys made even y<sup>e</sup> Priesty, them selves all to wonder 260

THE .ij. SOULDIER

ATT his death I sawe, great breakinge of stones  
att his risynge I feared the breakinge of all my bones P. 24  
yf he be soe terrible, as he hath shewed here  
I woulde y<sup>e</sup> Bishoppes, had felte some part of our feare

THE .j. SOULDIER

BUT nowe sirs, the man we were sett, to watche here  
ys gone, and all we nowe, cannot tell where  
yet is not he stolne awaye, from vs by nyght  
but rysen of hym selfe, like a man of myght 270  
let vs tell this tale, to my Lorde Deputie  
he wilbe leve no worde, that we saye trulye  
again the Bishoppes obtayned this watche alwaye  
lest this mans Disciples, shoulde haue stolne hym away  
goe and tell them in order everye worde  
they will saye we have slept, and accuse vs to my Lorde  
let vs goe theirfore, out of y<sup>e</sup> waye, to my house right soone  
and they<sup>r</sup> reason in this matter, what is best to be donne

THE .ij. SOULDIER

THY councell in this fellowe, ys verie reasonable 280  
theirfore I for my part, wilbe theirto agreable

THE .iiij. SOULDIER

Ⓢ AND seynge we doubt (here) what way to take

---

Ⓢ 2

---

260 *ys*] sic for *yt* 262 c.w. *att his*  
*they<sup>r</sup>*] *r* possibly added by a different hand.  
reverse the order of these speeches.

272 *wilbe leve*] sic. 278  
283, 286 the marginal figures

*The first dayes playe*

I will not your counsaile here in forsake

THE .iiij. SOULDIER

- ① AND I feale not my witty soe perfect as yet  
but that I shoulde condescende to ytt

THE .j. SOULDIER

THEN let vs goe, for after our great feare  
we shall inquiet, the better seeke our answer

290

APPENDIX

*Exeunt*

YOU see Christy resurrection, as in y<sup>e</sup> scripture we it have  
then note here, the nature of malicious Envy  
which persecuteth innocencye, even vnto the grave  
as these Bishoppes were not stilde, w<sup>th</sup> Christy death onely  
vntill they gott a watche, for his sepulchers custodie  
their corrupt conscience, did doubt apart his myght  
and dreed them selves, lesse truth at length woulde come-  
to light./

YET this was done, by gods wonderfulle provision P. 25  
that y<sup>e</sup> more they went about, to extinct the veritie  
the stronger and more perfecter, they made his resurrection 302  
and proved them selves fooles, for all their witt & policie  
mans power lets not that, which God sayes once shalbe  
as yo<sup>w</sup> see by the watchemen which were not of power  
to abide the angels brightnes, but fell downe for feare  
YET note in these Bishoppes, a right honest pretence  
they had invented to have extinct Christes name  
they made Pilate beleeeve, that yf he were stolne thence  
yt woulde make a commotion, by meanes of his fame 310  
woulde God their were non such now w<sup>ch</sup> doth plaie y<sup>e</sup> same  
which diswayes y<sup>e</sup> people, for readinge of the scripture  
lest it make them Heretikes vnlesse they have a *Doctor*  
I WOULD call them Heretikes, in my conceite rather  
which can reade and may, and yet will not reade them

---

① I

*The first dayes playe*

when the worde yt selfe, doth ravishe much better  
then the words of them doe, which doe expounde ytt  
therefore I counsaill everie man, to seeke his owne profett  
and as Christ is risen from y<sup>e</sup> deade, by his fathers power  
so let vs rise from our oulde life, to walke anew manner 320  
NOWE marke the progression of the resurrection

MARIE MAGDALENE .1.

SHALL we goe nowe sisters, as yt becometh vs  
and annoint that sweete bodye, of our maister Iesus

MARIE SOLOME .2.

ARE you suer you can goe to that place directlye  
were as you saye, they layed his bodie

MARIE IACOBI .3.

IT IS a question, to be asked aright  
for he you saye was buried in the twylight 330

MARIE IOSE .4.

THER IS an other thinge (sisters) will more trouble vs  
the stone on his grave, both great and comberous

MARIE MAGDALENE

INDEED (sister) we never thought of the stone  
[       ] else we myght have made, for that provision  
and we be wemen, of a feeble complexione 340  
nor able to stire or remove the stone

but I am Deceaved, or else I see  
the stone layed by, right hansomelye  
alas deare sisters, that ever I see this Daye  
we be disapoynted, of this iourney  
some envyouis creature, hath stolne hym hence  
even vpon some malitious pretence

- ① holde my boxe I will tarrye noe longer  
vntill I have toulde this vnto Peter  
And Peter and Iohn thou greatlye beloued

---

① *Enter Peter | and Iohn.*

---



*The first dayes playe*

I bringe heavye tydings, which me sore greaved  
they have taken my lorde, out of his grave  
and layed hym were we shall never hym have 350  
I came to have anoynted, that innocent sweete bodye  
but alas sweat lorde, they have disappoynted me

PETER.

IOHN

YT is not so Marie? YET *Peter* we will goe see

MARIE MAGDALENE

ALAS sweete Lorde, they were verie cruell  
that woulde not lett thy bodye lye stile \*

PETER

YT is even soe, as Marie sayed  
they have taken hym away, and were else hym layed 360

IOHN

ANE hainous deede suerly, so to be wreake them, on his bodye

MARIE MADALENE

*Exeunt Peter & Iohn*

WAS their ever such crueltie as this  
that malice with death, shoulde never cease?  
what man was ever, soe envyed or hated  
but his malice with death was abated  
and cannot thy corps sweete Iesus lye  
still in the grave, for the venome of Envye

- ① O you envious persons so Divilishe 370  
you shall with your malice, altogether perishe  
coulede you not be content, w<sup>th</sup> your scornynge and loutynge  
buffittinge, spittinge, and all your flowtynge  
and after your scourgyng, to hange on the tree P. 27  
betwene two theives, in-dirisione soe shamefullye  
and after you tooke of hym, their your pleasure  
in all thinge your malice, did you allure  
even when you lett out their his hart bloude

---

① here loke | towardes | Ierusalem

---

362 on] interlined above of crossed out.  
and after

363 *Madalene*] sic.

373 c.w.

*The first dayes playe*

your malice was not saciate with that floude  
but that you must burne, yet still in Envye 380  
and feede your malice, vpon his deade bodye

MARIE IOSE

- ① SISTER Marie, freate not so in vayne att this thinge  
but staye I praye you Lamentynge

MARIE IACOBI

FOR you doe but consume your hart with heavines  
about a thinge, that ys remedillesse

MARIE SOLOME

WE may peradventure, hereof yt agayne

- ② when we thinke least of yt, and lesse doe complayne 390

MARIE MAGDALENE

NOE sister Solome, we have lost this labour  
they have stolne away my Lorde and saviour  
theirfore I will cast my boxe awaye

MARIE SOLOME

NOE sister Marie, keepe I saye  
yt will serve for some other tyme playne  
yf perchaunce, we may fynde hym agayne

MARIE MAGDALENE

AGAINE sister? noe noe that will never be 400  
they purpose we shall hym, never agayne see

MARIE IACOBI

YET or we returne home, thus Dismayed  
let vs goe to the place, were he was layed  
and with our sweete oyntmenty his grave through engawlme

- ③ seynge we have not his bodye to enbalme

---

① let Marie | here lament

② &

③ here doe the | women goe | to y<sup>e</sup> sepulcre.

---

389 *hereof*] sic.  
crossed out.

405 *engawlme*] sic, interlined above *enbalme*

*The first dayes playe*

THE .j. ANGELL

WOMEN, for any thyng you see, be not afrighted  
we knowe you seeke hym, which was crucified  
even *Iesus of Nazereth*, which was here buried  
he ys as you see here, rysen from the Deade  
therefore marke what we saye, concernynge this matter  
and goe and tell his Disciples yt, especiall ye Peter  
that he goeth before you into Galiley  
and there he will shewe hym selfe, vnto you perfectlye  
therefore I saye wemen be not affrayed

410  
P. 28

① for you shall fynde yt true, that I have sayd

BOTH ANGELS SPEAKE

WOMAN, what ys the matter, we praye thee  
that thou here dost weape soe tenderlye

420

MARIE MAGDALENE

FOR they have taken a way my maister  
and layed hym alas, I cannot tell where

THE .ij. ANGELL

WHOM seeke you wemen, the lyvinge with the Deade  
he ys not here, for he ys rysen in deede  
remember what his wordes were vnto you latelye  
when he was with you last in Galeley  
howe that the sonne of man, shoulde be Delivered  
into synnefull [mens] handes, and so be crucified  
and after althis rise agayne the thride Daye  
which ys come to passe, as trulye as he Did saye

430

MARIE IOSE

SISTER *Magdalene*, yt was even soe  
as they have toulde vs, therefore lett vs goe

MARIE MAGDALENE

YET sister *Iose*, I am not satisfied thus

---

① *Marie Magda-lene lamenteth*

---

408 *Women*] o doubtful, possibly e  
ning-title is omitted on p. 28.

410 c.w. *he ys*  
431 *althis*] sic.

411 the run-  
437 *satisfied*] sic.

*The first dayes playe*

for yf he were rysen, he woulde visyte some of vs  
and except I doe perceave, more yet then this  
my hart will never be att quietnes  
love hath soe pearced, my hart soe strounglye  
that If teares coulde redeeme hym, happye were I

440

① CHRIST

WOMAN what thinge ys yt, that makes thee so weepe  
or who ys yt here, that thou dost seeke

MARIE MAGDALENE

SIR because thou appearest, to be some Gardener

*[four leaves missing]*

we will buy largelye this your good sylence  
nor you shall not neede, to be in any feare  
of my Lorde Deputie, yf it be brought to his eare  
our reasons for you shalbe of such probation  
that he shalbe forced, to credytt our perswasion  
that whatsoever tales (att any time) shalbe tolde hym  
we will att altymes, be betwene you and hym

P. 37

450

THE .j. SOULDIER

YOUR request (my Lorde) here in ys vnreasonable  
and concernynge good conscience, suerlye vntollerable

ANNAS

FOR that you seeme to feare, sett the hurt of our conscience  
you shall heare what y<sup>e</sup> lawe, doth speake in such doubtance  
which requesteth of all men, in such scrippulous conscience  
to suffer a myscheife, rather then an inconvenyence  
the myscheife ys this, that all (whole) Moyses lawe  
by this mans resurrection, shall have an ouerthrowe  
because yt shoulde confirme (so playne) his former preachinge  
that the lawe with his sacrifice, shoulde fynishe att his comynge  
nowe when God hath confirmed, by Moyses our religion

---

① *Christ like | a gardiner*

---

447 c.w. and  
altymes,] sic.

448 Either Annas or Caiphas is speaking.

454

*The first dayes playe*

and with two thousande yeres, hath had his confirmation  
yt is reason, by the Iuggelynge, of a craftie magiscioner  
gods truth shoulde be subverted, and brought nowe to be vayne  
for though he be rysen, as you reporte he ys 471  
yet all ys but donne, by Deludyng of your sences  
you may suffer then this myscheife, for avoydinge an inconvenyence  
without danger to your soule, or hurt to your conscience

ONE OF THE SENIORS

I TRUST my Lorde *Annas*, in that yo<sup>r</sup> scripulous sentence  
hath answered verie well, for the quietynge\*yo<sup>r</sup> conscience  
nowe lest you shoulde thinke, that any thinge were donne  
in all this matter by them two alone

you shall vnderstande, that even the whole senate 480  
have conferred together, and condescended of late  
that yf you will saye, his Disciples did steale hym  
you shalbe rewarded, ffullye to the bryme

THE .j. SOULDIOR

*P. 38*

My lordes, yf their in, we cane doe you any pleasure  
we have the want, you have the treasure

CAIPHAS

THEN have here this money, nowe for your hier  
more then you woulde aske, wyshe, or requier  
but because we requier, in you more honestie 490  
we bynde you vnto vs, with the more liberalitie

THE .j. SOULDIER

My lordes, because yo<sup>w</sup> will have vs, to spreede abroad this tale  
that his Disciples by nyght (as we sleapt) did hym steale  
whatsoever he be, that will this Denye  
we will saye, sweare, yea and fight, for the contrarye

CAIPHAS

WILL you doe the like, good fellowes in this

THE .ij. SOULDIER

WE will my Lorde, performe our fellowes promise 500

483 c.w. *The j.* 484 the running-title on p. 38 has *daies* 485 *in,*  
comma doubtful. 490 *requier*] *u* interlined above *ie* 493 *tale*] interlined.

*The first dayes playe*

THE .iiij. SOULDIER

FOR he ys our mouth, and what that he doth saye  
we are readye the same for to obaye

THE .iiij. SOULDIER

AND whatsoever he hath promised in althings  
you shalbe suer, to fynde vs noe chaunglyngs

CAIPHAS

THEN will we thinke, our monye well bestowed  
and wilbe suer your friendes, in everye your neede

APPENDIXE

*Exeunt*

510

HERE lastlye, you haue seene, how y<sup>e</sup> Bishops redeamed  
the souldiers, faithfull sylence, with a great pece of money  
and made them blaze this lye, w<sup>ch</sup> they had imagined  
that he was not rysen, but stolnd away privilye  
this tale they were hired, to spreade through out Iurye  
wherby in their blindnes, they are confirmed I saye  
for the Iewes beleeeve non other, yet to this Daye  
NOWE conferre the messengers, of Christys resurrection  
Marie, and the souldiers, and lett vs tast the mysterye  
Marie, tolde the Apostles, which toke yt for a delusion

520

[*two leaves missing*]

515 *through*] interlined in a different ink and possibly different hand : the *u*  
rather resembles *y*. A first attempt has been made to write the word above *out*,  
the result crossed out, and the word finally inserted above *Iurye*. It is possible  
that *out* may have been altered.

520 c.w. *The*

*The Seconde dayes playe*

what shall theirfore (maister) become of me wretche  
which in althing thus faith and promise doth breake

P. 43

IESUS

YF THOU remembrest, when thou Denyest me  
I loked backe, and thou weptst tenderlye  
which teares I take for full recompensation  
for thy periurye, Denyall, and execration  
but thou myghtest have beleaved the wemen by right  
for Maries hart, coulde not, have byne so light  
and for that loye, of my first appearynge vnto you 530  
that misterye as yet, ys hyde from you nowe  
but my fore tellynge, myght have byne an occasione  
to have put thee out of doubt, of my resurrection  
for he which sayed that woulde be, which thou saidst shoulde not be  
in all other was thought, to tuche the veritie  
And when we were in Galiley (*Peter*) did not I then saye  
that all shoulde come to passe, prophesied, alwaye  
howe that the sonne of man, shoulde be betrayed  
mocked, scourged, hangheed, and buried  
and that the thride Daye, he shoulde ryse agayne 540  
as all the scriptures affirme yt, well and playne

PETER

BUT our witt were so grosse (Lorde) and ignorant theirin  
that we vnderstoode noe worde of that sayinge

IESUS

AND grosse yet it shoulde be, yf yt where not that I  
shoulde be taken from you, as I toulde Marie  
but as for thee *Peter*, amoungst my Disciples all  
① I choise thee heade, and governer principall  
that yf they shoulde chaunce, to faulter in their faith 550  
thou shouldest confirme them, in the redye paith

---

① ☿

---

521 Peter is speaking.  
above *mens* crossed out.

534 *saidst*] sic.  
539 *hangheed*] sic.

535 *was*] interlined

*The Seconde dayes playe*

for that thy faith, which thou didest confesse  
that I was Christ (the sonne of God) Doubtlesse  
I toulde thee I had prayed for yt, vnto my ffather  
that hit att noe tyme, shoulde fayle or alter  
but I perceave all my former communycation  
ys forgotten of thee, and put in oblivion  
yet seynge the mistrust, thou hast layed in me  
with remorse of Conscience, for thy Denyall of me  
I came with my presence, thee here to comforth 560  
that thou shouldest beleeeve me (the better) from hence furth  
theirfore goe to thy fellowes, and tell them in their heavines  
that I am nowe rysen, as thou canst beare witnes P. 44

- ① for through the prerogatyve, of thy prehemynece  
they will credytt thy wordes, with more confydence  
and byde them beleeeve the wemens tales nowe  
for they tolde them nothyng, but that which was true.

PETER

*Exit*

O PERIURED person, vnfaithfull and witlesse  
howe hast thou byne blynded in all thys busynes 570  
thou which wast alwayes in his conversation  
and see his miracles, and harde his predication  
and see many thingy (he sayed) come to effectuallnes  
howe art thou fallen, to such vnthankfullnes  
thou mayst saye theirfore, thou hast a maister of mercye  
which was noe worse, Displeased with thy periurye  
nor toke in worse part, thy myscreadytynge  
the wemens declaration, consernynge his rysynge  
who coulde have loked, ever for such gentlenes  
without great enbradinge, of my wickednes 580  
but such ys the nature, of that his pittie  
who ys the well and fountayne, of all mercye

① ☞



*The Seconde dayes playe*

- wherof I have tasted, a draught soe good  
that all synners by me, have example to praise God  
but nowe I will goe, to my fellowes, in their weepyng  
and tell them the truth, of all the wemens sayinge  
howe our maister his ryseñ, and hath appeared to me  
① whom the better they will creadytt, for my senioritie

APPENDIXE

WE nowe have noe scripture, doth teache vs such appearance 590  
as we have made of Christ (to *Peter*) in this order  
but that we gather this, even of the circumstance  
both of *S<sup>t</sup> Luke* his wordes, and of *S<sup>t</sup> Paul*es together  
which both doth write that Christ appeared vnto *Peter*  
but with what words, or when, or where, doubtles y<sup>e</sup> scripture  
shewes not, but that by conference of places, we coniecture  
SAYNT *Luke* writteth, howe y<sup>t</sup> after, the wemen had declared  
howe Christ in deede was rysen, and howe y<sup>t</sup> they were sent  
to bide them goe to Galile, wherto Christ was repayred  
wher they alive shoulde see hym, as he on y<sup>e</sup> crosse was rent 600  
though *Peter* with the other, thought yt playne Deludement  
yet went he to the sepulcher (agayne) w<sup>th</sup> doubtfull motion *P. 45*  
wher in, the vewe of things? he fell in admyration  
IN w<sup>ch</sup> suer admiration, yt seemes to be most likeliest  
that Christ shoulde shewe hym selfe, to *Peter* in his studye  
but with what other wordes, then yt is here exprest  
lett them iudge, which the Doynge of other lyst to trye  
the order of appearynge, (we Iudge) ys kept Dulye  
for this was before that they had, which went to Emavs  
as those words in luke showe, in returne vnto Cleophas 610  
THEN where have we in scripture, but two words of y<sup>e</sup> matter  
the rest you must then attribute, vnto our invention  
and though about the thyng, we can noe more but smatter  
lett iudgement passe of vs, as we with good intention

*The Seconde dayes playe*

vpon the circumstances, have shewed our ymagination  
yf yt be to your lykyng, we be right well apayd

① and soe I nowe commytt you, to the rest which shalbe played

CLEOPHAS

WHETHER nowe Brother, I praye you hartelye

LUKE

620

To *Emaus* brother, yf you will any thinge with me

CLEOPHAS

VERELYE brother, I will kepe you companye  
for my iurney that way furth also Doth lye  
but what make you to sighe, and to looke so sadlye

LUKE

THE matter which chaunced, amoungst vs soe latelye  
when I remember our master Iesus conversation  
his miracles, his Doctryne, and his communycation  
howe the fowle spirity ever obayed his commaundement 630  
howe the wynddye stormes, to hym were obedient  
I thought litle, that ever he woulde have suffered  
hym selfe so shamefullye, to have byne hanged  
for yf he had byne, the greatest mysdoer that lyved  
they coulde not have handled hym, more cruellye then they did

CLEOPHAS

AND I brother att that, noe lesse then you doe marvayle  
for hither to I have taken hym, for the redemer of Israell  
for whosoever did note, his innocencye in his lyvyng  
with the circumspect answeres, & maiestie in his preachinge 640  
woulde have sayde, that no man but hym selfe alone P. 46  
coulde have had such gyfftes, as he had many one  
and he woulde many tymes talke of Israels captivitie  
and howe his Deliverance, did Drawe verye nyghe  
that his Apostles strove oft for the prehemyance  
who myght sytt next hym, in his magnificence

---

① :N:

*The Seconde dayes playe*

but when the mater framed, and came to this passe  
that the Bishops apprehended hym, by the treason of Iudas  
and that he was soe spitefullye mocked and derided  
and lastlye to the cursed crosse, crucified 650  
both his Apostles, and other, Disciples all?  
were even discomforted, and Dismayed with all  
yet his wordes before his Death, did move an expectation  
of waytynge for a promyse, of his resurrection

LUKE

BUT we heare nothyng of that, but y<sup>t</sup> y<sup>e</sup> foolishe women  
came to *Peter* and sayde, that he was rysen  
whose saynge was counpted, but phantasticall follye  
and their vpon I lefte them, and came into the countrey

CLEOPHAS

660

EVEN soe I, for y<sup>t</sup> I harde noe more of his resurrection  
thought nowe to goe to *Emaus*, halfe in desperation

IESUS

MY frendes what communycation ys this, y<sup>t</sup> yo<sup>w</sup> two have had  
and talke either with other, and walke soe sadde

CLEOPHAS

ALL Ierusalem speakes of our talkynge  
and as thou were anewe come, and knewe nothyng  
dost thou of vs nowe, these thynges enquer  
and knowest not these Dayes, what hath byne dōne their 670

IESUS

WHAT be those things, I praye you

CLEOPHAS

OF Iesus of Nazereth, we Did talke nowe  
which was a man of great estymation  
both before God and man, in worde and operation  
he was a man suer beloued of God  
and the people, toke for a prophett of God  
this man was condemned of Death, and crucyfied  
by the Priestys and elders, which hym accused

*P. 47*

*The Seconde dayes playe*

we thought he had byne he, which was promysed 681  
for the redemption of Israell, to have byne Delyvered  
but that hope hath fayled vs everye Delle  
by meanes of that, his soe shamefull death and cruell  
for before we toke hym, to be the messias  
yf yt had not byne, for this straunge case  
yet we thought ever, that he woulde rise agayne  
as before his passion, he spake yt playne  
that the thride Daye, he woulde ryse, which ys this ?  
but we harde nothyng of hym yet, but only this 690  
which the wemen tolde vs, that he shoulde be rysen  
that the Angels reportted yt, to them their then  
when with their oyntment, they went y<sup>e</sup> moŕyng earlye  
in mynde to have anoynted in the grave his bodye  
where with astonyed, went certayne of our companye  
straight way to his grave their saynge to trye  
where they founde severallye, his sheate & napkyn layed  
but his bodye was gone, as the wemen sayde  
this was the talke, we had betwene vs  
of this good man, whom we called Iesus 700

I<sup>E</sup>SUS

O FOOL<sup>E</sup>S, and starke Dullerds that you be  
in the vnderstandyng of the scriptures trulye  
why beleeeve you not the sayngs of all the prophetty  
seyng y<sup>t</sup> come to passe, so playnelye as yt ys  
which all the determynation of God did testifie  
that Christ shoulde suffer all this, and so enter to his glorye  
thought you that Christ, shoulde be a worldlye conquerour  
and y<sup>t</sup> his kingdome [ftan] stands not rather by invisible power  
then am I a better scoller (I perceave) then you be 710  
and did take better heede, to his Doctryne Daylye  
for you myght have perceaved, yf you had not byne carnall  
that his kyngdome ys to be vnderstoode spirituall

689 *this ?*] sic.  
but still legible.

705 *come*] *e* altered.

710 *then am*] *then* blotted

*The Seconde dayes playe*

in executynge the office, of the promised seede  
which shoulde blesse vs in God, and revoke the curse in deede  
which curse hangs still over vs by our first disobedience  
and was expiated, by this seedes obedience  
and was shadowed in the lawe, with everye Ceremonie P. 48  
that the seede of the woman, shoulde onely make vs free  
and not the worke theirow, or any our sacrifice 720  
for that thyng was left to his office  
and yf you be desierous, the truth theirow to knowe  
I will open yt to you, by the meanyng of the lawe  
Moyses brought vs from bondage, to y<sup>e</sup> lande of promisse  
yet was he but a fygure theirow, of the true Moyses  
which delivered mankynde, out of the Devels thrall  
and brought vs to the libertie, of the lawe Evangelicall  
were God wilbe worshipped, with a spirituall service  
and not with a carnall, and bodilye sacrifice  
of this Moyses? the first Moyses playne prophicied 730  
when he promised a prophet, of our breatherne & kynred  
one in all poynty as myghtie, as ever he was  
whose wordes he bade marke, when yt was come to passe  
for the lorde had promised, he woulde put in his mouthe  
all his whole mynde, to be vttered [to such] [which] suche?  
that who to his wordes gave noe attendance  
shoulde sure for the same, suffer gods vengeance  
This Moyses did prophesye, nowe goe and conferre yt  
yf ever after Moyses, there were ever man as yet  
to be compared vnto hym, in all deedes fortunate 740  
but only this man, which you speake of a late  
Moyses brought the lawe written, in tables of stone  
Christ brought them written, in the hart of man  
Moyses in the hill, talked with God in the cloude  
Christ came from heaven, from the bosome of God  
[Moyses from the hill, talked with God in the cloude]

716 *vs by our*] interlined above *our heade* crossed out. 717 *c.w. and was*  
730 *Moyses?*] sic. 735 *to such*] *to* presumably crossed out in error. *which*]  
crossed out in darker ink.

*The Seconde dayes playe*

[Christ came from heaven, from the bosome of God]  
Moyses from the hill, brought the lawe Iuditiall  
Christ one the hill, taught the lawe spirituall  
Moyses fasted fortye Dayes, Christ Did the same 75  
hitherto betwene them, you heare, howe althingſ frame  
Moyses was the ancker, of the oulde lawe I saye  
which with the bloude of beastes, was consecrate alwaye  
and Christ was the ancker of the new testament  
which w<sup>th</sup> his precious bloude, had his consecrament  
Moyses taught the shadowe, Christ taught the veritie  
then Christ ys even that Moyses, which y<sup>e</sup> first did prophesye P.4:  
Moyses brought the lawe, but w<sup>th</sup> much tirriblenesse  
Christ came meeke and quyet, without any busines  
yet this same before, *Esayas*, Did prophesye 76:  
that he shoulde not crye, or his voice be harde lowdlye  
And that he meake ? came to call the meeke  
and turne murnynge and sadnes, into myrth & gladnes  
nowe vnto these prophesies, compare his owne saynge  
were those w<sup>ch</sup> be burdened, he calles to refreshynge  
callynge his yoke pleasant, and his burthen easye  
biddinge everie man learne, howe meeke he was & lowlye  
and shoulde fynde quietnes, vnto their soules vndoubtedlye  
except you woulde referre this, vnto *Salaman* rather 77:  
which was a quiet man, and theirfore called a pacifier  
which buylt vs a temple, in moynt Sion gorgious  
and made an order theirin, most godlye and marveyulous  
but then the prophety saye, that y<sup>e</sup> lawe w<sup>th</sup> his ceremonyes  
att the comynge of messias, shoulde ende and their ceasse  
and that Ierusalem, with the temple shoulde come to confusion  
because they forsooke (when yt came) their salvation  
then this ys not that Salomon, which the prophet Nathan  
promysed to David, shoulde possesse his seate than  
for Nathan promysed David, of his seate a kynge

756 c.w. *then Christ*  
blotted, s interlined.

771 *gorgious*] original last letter altered and

*The Seconde dayes playe*

which shoulde buylde a faithfull house, & seate everlastinge 780  
then this cane agree, to that Salomon never  
whose house ys possessed, nowe of a straunger  
and howe can you call ytt a faithfull house either  
when David was a mankiller, and Salomon an Idolater  
then this Iesus ys this Salomon, the true pacifier  
whose bloude Did reconcile, both God and man together  
and stablisheth the Church, his spirituall kingdome  
with invisible faith, which never shall see confusion  
nor this temple ys not, which the lorde Did saye  
should be buylded, where he shoulde rest for ever and aye 790  
for the temple which Salomon buylt, shalbe Destroyed  
and God no more in yt, shalbe praysed or worshipped  
but the temple which Christ shall buylde shall raigne eternallye  
and their he shalbe worshipped in [the] spirit and veritie  
he ys a spirit and therefore he Delighteth P. 50  
in spirituall thingy, as his nature requireth  
the Church ys his kingdome, where he raygues spirituallie  
in the hartes of men, with ffaith, Love, and Charitie  
hitherto I have proved hym, the true Moyses, y<sup>e</sup> true Salomon  
which shoulde buylde the true temple in Moynt Syon 800

CLEOPHAS

THIS ys strange Doctryne brother to vs  
which we never harde, of any our Doctors

LUKE

NOE for who soe speakes agaynst Moyses *Solomon* or the temple  
shalbe made an heretike, yf he escape so well

IESUS

NOWE herken to David, howe God to hym Did sweare  
to sytt in his tempell, a newe Priest forever  
not instituted of the lawe, but of God almyghtie 810  
after the order of *Melchisedecke*, as pleased the Dietie  
to offer vnto hym, the most pure sacrifice that coulde be

*The Seconde dayes playe*

- ① even the precious bloude, of his most precious bodye  
 which was sheede vpon the crosse, to redeeme mans captivitie  
 this ys that Priest which *Helye* had in promysynge  
 which shoulde Doe althings, to gods mynde according  
 which with faithfullnes shoulde buylde, a faithfull house & faire  
 were he shoulde walke before his anoynted Pristes forever  
 this house ys his Church, of the faithfull elected  
 to God in his bloude, both kyngs and Priestys consecrated 820
- ② of his priestys in his Church, which ys his house spirituall  
 shalbe offered a sacryfice, of his bloude & bodye mysticall  
 renewynge so their bishops Death, w<sup>th</sup> a thankfull remembrance  
 which offered hym selfe once on the crosse for mans deliverance  
 with this sacrifice he consecrate, y<sup>e</sup> new testament verelye  
 that yt shoulde be a bonde of love betwene hym & vs eternallye  
 yf you doe not knowe this aske the twelve yt rather  
 what thinge yt was he institute, att the last supper
- ③ yf it were not of that Sacrifice, of his bloude and bodye  
 a communion of the electys, and a thankfull memorye 830
- ④ you have harde nowe, how this prishooode ys renved  
 and howe the sacrifice of the lawe, ys to be abolished  
 thus Christy comynge from heaven, makes carnall thingys spirituall *P. 51*  
 the Cittie, temple, prieshooode, and the sacrifice withall  
 nowe yf you will compare the prophises of the messias  
 vnto althingys nowe, as they are brought to passe  
 you shall then have noe cause, to Doubt or be offended  
 but rather to acknowledge hym nowe come, as he was promysed  
 The place first of his birth, by the prophet ys Declared
- ⑤ to be *Bethalem of Iuda*, and of the stocke of David 840  
 [where Doubtlesse he was borne, of the same stocke & kynred]

---

① ☿      ② ☿      ③ ☿      ④ renued      ⑤ *Michaby. 5. 2*

---

831 *renved*] underlined in reference to marginal correction. 832 c.w.  
*Thus Christ* 834 *prieshooode*] sic. 841-2 partly crossed out in same  
 ink, while a different hand has added a brace at the end thus marking them for  
 omission.



*The Seconde dayes playe*

- [for his mother was of Iudaes lynage, and of y<sup>e</sup> stocke of David]
- ① and note *Esaias* watchworde of messias commynge well  
that a mayede shoulde conceave, and bringe a childe & his name Emanuell  
though this misterie (to the Iewes) was not [openlye] knowne openlye  
yet yt was not hyde, from Ioseph, and his companye  
which Ioseph was a witnes, of this misterie most  
that she was avirgin, and had conceived, of the holye ghost  
further I am suer, concernynge his nativitie  
you have harde of the *Magies*, w<sup>ch</sup> visytt apparantlye 850
- ② which both *Esaye* and *David*, longe afore did prophesye  
③ of such as shoulde bringe presence, from *Saba* and *Arabie*
- ④ The slaughter of the innocents did not *Ieremye* aforehande tell  
representynge yt vnto vs, in the person of Rachell  
bewaylynge sore her childrenes death, & would not be coumforted  
to see them all so cruellye, of their lyves bereaved  
And concernynge his miracles, both many folde & wonderous
- ⑤ did not *Esaye* writte the same, in the spirit most mervelous  
that the blynde Deaffe and Dumme, w<sup>th</sup> y<sup>e</sup> lāme and leprosy  
shoulde att the cōmyng of Messias, be healed of their infirmitye 860  
and all this you sawe hym doe, with greater to certayne  
why doe you not receave hym, the prophises beinge so playne
- ⑥ Agayne when that Iohn Baptist, was cast nowe into pryson  
and sent two of his Disciples, and asked of hym this question  
art thou he which shall come? he bade then Iohns Disciples  
goe straight to Iohn agayne, and to hym tell his miracles  
as who shoulde saye, yf I tell hym not, I am y<sup>e</sup> sonne of man  
lett hym goe to the prophetty, and they will tell yo<sup>w</sup>, who I am  
He came into Ierusalem, rydynge vpon an asse
- ⑦ did not *Zacharies* prophesye, their then come to passe 870  
Loe Ierusalem (saieth he) thy kynge cōmes, thy rightuous saviour

---

① *Esaye*. 7. 14      ② *Esaye*. 60      ③ *Psal*. 71.      ④ *Iere*.  
31. 15      ⑤ *Esaye*. 61      ⑥ *Math*. 11.      ⑦ *Zacha*. 9. 9

---

848 *avirgin*] sic.      866 *tell*] interlined.      5 marg. *Esaye*. 61]  
error for *Esaye*. 35      7 marg. *Zacha*.] c altered from beginning of h

*The Seconde dayes playe*

rydyng vpon an asse, full meekelye, and full poore  
 he that came thus poorelye, came with noe worldlye pompe  
 yet did he thus subdue, the Diuels pride, and his pompe  
 notwithstandinge this ys povertie, offended y<sup>e</sup> weeke ever  
 so that when he was taken, the twelve hym forsoke ther  
 and was yt not (by *Zacharie*) longe before prophesied  
 that the sheaphearde shoulde be smytten, & y<sup>e</sup> sheepe dispersed  
 Agayne, yet what saye you now, to the treason of Iudas  
 was yt not tolde before by David, howe it shoulde come to passe

P. 52

was yt not tolde before by David, howe it shoulde come to passe 880

① saynge y<sup>e</sup> man of my peace, w<sup>ch</sup> did eate my breade, & whom I trusted well  
 hath lifte vpp his heele against me, like a traytour fell  
 and the money he was sould for, was it not by Zacharie prophesied  
 howe yt shoulde by a fyelde, wher straungers shoulde be buried  
 ffurther the conspiracie of them, which hym accused  
 was yt not by David, playnelye prophesied

howe the kyngs of the earth (and y<sup>e</sup> heades) were algathered  
 against their lorde and Christ, vnto y<sup>t</sup> office annoynted  
 cryinge hange hym, hange hyme, he ys no other worthy  
 and saved a thieffe for hym, that they might see hym Dye  
 Nowe of his accusement of blasphemye, was not Ioseph a figure  
 sould by his breatherne to y<sup>e</sup> Ismalyty in great anger

890

② for that his Dreames, shoulde seeme by the interpretatione  
 that he shoulde be their lorde, and they in his subiection  
 and came yt not to passe, that he their lorde prouyded  
 for them foode in that dearth, or else they must haue perished  
 even so, whom yo<sup>w</sup> here speake of, [h]is counpted of his breatherne  
 to be but a blasphemer, for whom, yet God did ordayne  
 that he shoulde be their stuarde, & even their sole provider  
 for foode in y<sup>t</sup> great banyshement, which their soule should suffer

900

① well

② *exod.* 37.

873 c.w. *yet Did* 875 *ys*] sic for *hys* *povertie*] v altered and blotted.  
 879 *yet*] interlined above *yt* crossed out. 881 *well*] interlined and repeated  
 in margin. 883 *prophesied*] *sied* interlined. 884 *by*] i.e. buy, *y* altered  
 from e 887 *earth* (*and*] parenthesis over comma. 890 *thieffe*] first  
 e interlined. 897 *counpted*] *un* altered. 2 marg. *exod.*] error for Genesis.

*The Seconde dayes playe*

What saye you to his sylence, in his examynation  
did not *Esaye* and *David* both make theirow demonstration  
likenyng hym to the sheepe, leede vnto the slaughtered  
and as still as the lambe, which lyeth before the sheerer  
he was scourged, scorned, crowned w<sup>th</sup> thorne, and spite vpon  
and shewed to the people, to make a laughyng stocke vpon  
here *Esaye*, in the person of the people, as he myght  
doth prophisy and lament, that most dolourous sight  
saynge we did take hym (onlye) for a cast awaye  
and as cleene given over, of his God, for alwaye  
but he was thus wounded, for our faultes rather  
and his woundes, hath healed vs, nowe for ever  
yf he were thus wounded, for our synnes by *Esaye*  
then yt must needes followe, that *Messias* must needes Dye  
yf he must needes Dye, then the scribbes and pharises  
have deceaved them selves, with their false glossees  
which beleewe and teach, like most vayne Deceyvers

910

P. 53

- that y<sup>e</sup> *Messias* shall not Dye, and so makes y<sup>e</sup> prophety lyers  
① Nowe the carrynge of y<sup>e</sup> crosse, did not *Isaake* figure like wise  
which carried the woode hym selfe vnto y<sup>e</sup> place of sacrifice 920  
② yet further in the lawe, Did not the brasen Serpent  
his hangyng on the crosse, vnto vs playne represent  
that whosoe looked vpon him, with the eye of faith  
shoulde be cured of the serpenty stinge (his synne) and be safe  
Also y<sup>e</sup> grave & stone, was yt not tutchd of *Ieremye*  
which in his person sayeth, in the lake, they have cast me  
and further besides that, they have layed a stone vpon me  
agayne in the grave, that he shoulde not their putryfye  
doth not *David* in his person, speake yt playnelye  
③ thou shalt not leave my soule in hell, any season 930

---

① *Gene.* 22. 6.

② *Nomb.* 21. 8.

③ *Psal.* 16. 10

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903 *slaughtered*] sic. 916 c.w. *which he* 924 *cured*] between *r* and  
e an erroneous *s* inserted in different ink and probably by a different hand.

*The Seconde dayes playe*

nor suffer thy holye one, either to see corruption  
ffurther concernynge his resurrection, harken  
howe the Iewes Desiered, of hym some token  
who answered? you shall have non other token of me  
but even Ionas, three Dayes kept in the whalles bellye  
how woulde you requier here, a more playne fygure  
to declare his resurrection, or more true myrrour  
Ionas was cast in the sea, to pacifie the tempest  
Christ was cast from heaven to y<sup>e</sup> earth, to bringe man to rest  
Ionas swallowed of the whalle, was cast out y<sup>e</sup> thride Daye 940  
Christ was buried in y<sup>e</sup> earth, to rise againe the thride Daye  
accordynge to the sayinge of *Osaye*, which spake thus  
after two dayes he will revive vs, and y<sup>e</sup> thride daye raise vs  
Here nowe you have harde, althings nowe come to passe  
which were ever shadowed, or prophesied of y<sup>e</sup> Messias  
his kyngdome, his priesthoode, his birth, his povertie  
his preachinge, his miracles, his passion, as you see  
why doe you stande in Doubt then, of his resurrection  
havinge of all the other thyngs, soe faire a probation  
but be you asleape, and possessed with Drowsynes 950  
that you can neither heare nor see, the scriptures witnes  
else you myght have beleeved, the wemen lightlye  
which tolde you he was rysen, and that they did hym see

CLEOPHAS

Howe saye you (brother) was not this a good scoller  
which did take soe good heed, to his preachinge ever

LUKE

*P. 54*

YEA brother, for non of his Apostles whom he choyse cheiffely  
did ever recorde his doctryne vnto vs soe playnelye  
therfor we may be called fooles, and starke Dullerty all 960  
which toke so lytle heede, to his Doctryne Evangelicall

CLEOPHAS

YEA and this ys to me, a wounderfull strangh thinge  
that he coulde never, with all his playne teachinge

942 *Osaye*] sic. 956 c.w. omitted. 957 running-title on p. 54 *The*  
[*Sond*] *Seconde dayes playe* 958 *cheiffely*] interlined. 963 *strangh*] sic.

*The Seconde dayes playe*

dryve out of our heades, that false vnderstandynge  
we conceaved of oulde, of y<sup>e</sup> Scribbes & Pharisies learynyge  
but we become to the towne, we will take vpp our Inne heire

IESUS

THEN God be with you? for I must goe further

CLEOPHAS

970

NAY sir, we have had good communycation of you  
with yo<sup>r</sup> leave, you shall not depart from vs now  
therefore we praye you tarrye, for you shall far<sup>e</sup> as we far<sup>e</sup>  
and y<sup>e</sup> nyght drawes on apace, & yo<sup>w</sup> cannot goe farre

IESUS

SEYNge needes yo<sup>w</sup> will have my compayne  
I am content to tarrye

LUKE

YEA God sende me such compayne whensoever I travell  
that will passe furth the tyme, w<sup>th</sup> such godlye councell 980  
I have had through Iurye, many a sundrye walke  
yet in all my iournyng, I never harde such talke  
therefore (Sir) you are right [hartelye] wellcome to our compayne  
and I praye yo<sup>w</sup> let vs enioye yt, as longe as may be

CLEOPHAS

BROTHER, yf yt myght stande, w<sup>th</sup> his good pleasure and will  
woulde God he woulde tarry, and contynewe with vs still  
for he did our maisters doctryne, muche better regarde  
then any of vs all yet, that ever I harde  
therefore (Sir) we doe here praye you hartelye 990

to thinke your selfe welcome, vnto our compayne  
Sir here ys such poore pittance, as we are able to prepare  
but take in good worth (we beseeche you) this poore farre

IESUS

WHATSOEVER yt be, you sett before me

966 *learnynge*] *nyng* interlined. 967 *become*] sic for *be come* *Inne*] *nn*  
one minim short. *heire*] interlined. 969 *you?*] sic. 973 last word  
interlined. 979-80 between these lines in margin a mark in different hand  
and ink, perhaps *id* 983 *companye*] interlined. 986 *will*] interlined.  
992 *prepare*] *pare* interlined. 993] *farre*] i. e. fare.

*The Seconde dayes playe*

I will accept yt (right) thankfullie

Here Christ takes the breade, breake yt and  
gives yt vnto them, and so sodenly departeth

*P. 55*

LUKE      CLEOPHAS } here they make gestures of  
HE VS GONE ?      GONNE } wounder a while

1000

CLEOPHAS

THEN I doe perceave, yt was our maister Iesus  
that hath opened the scriptures, so pightlye vnto vs  
I wondred that any Disciple he had  
shoulde be so perfect, in those thingy which he sayed  
but howe chaunceth yt with vs, I praye you good brother  
that yt was soe longe, or we coulde knowe our maister  
which dissembled with vs so longe in his talke  
that he never vttered hymselfe, in all this longe walke

LUKE

1010

BROTHER, did you not marke, when he y<sup>e</sup> breade did breake  
how w<sup>th</sup> words of thanks givinge, or ever he it brake  
Did first blesse yt, and after to vs reached yt  
even as he was wont to Doe, before he suffered  
vpon the sight wherof, my hart did give me  
in suspition of his talke, that yt was even he

CLEOPHAS

AND I vpon the sight, of that his former vsage  
in breakynge of the breade, and devotion in his visage  
which he alwayes accustomed, in like his other feadinge  
had my eyes opened vnto the full acknowledgynge  
of his person, to be the same, w<sup>ch</sup> hangd vpon the crosse  
even as the openynge of the scriptures shewes y<sup>t</sup> he was

1020

LUKE

SUERLYE brother, we were a sleepe & did slumber  
or else his communication did shewe hym vs, much better  
in that his much discourse, he made soe playnelye  
by Moyes y<sup>e</sup> prophety, throughout soe orderlye  
concernynge his birth, and preachinge [to] of his passion

996 c.w. *here*  
blotted.

997 *breake*] sic.

1006 *praye*] *r* altered and

*The Seconde dayes playe*

with the testimonies therof, also of his resurrection 1030  
and shewed hym their by, another maner Messias  
then the Scribes and Pharises, hath declared to vs  
and shewed that through weakenes, death & miserye  
he must first passe, and so enter to his glorye  
and this conference was made, w<sup>th</sup> such spirit & such grace  
that yt would have forced any man to acknowledge-  
hym Messias. CLEOPHAS

YEA we myght have acknowledge that, yf we had byne happie  
for howe did his talke ravishe vs all inwardlye P. 56  
for my selfe I cane saye, all the tyme of his talkinge  
my spiritys were ravished, and rapt with the hearynge 1041  
that I coulde have byne glade, yf yt had byne his will  
without meate or drincke, to have harde hym talke still

LUKE

SURE yf yt did with you, as yt did, with me yore  
you were never in such case, with any talke before  
for yt pricked, heated, enflamed, and ravished vs  
yt kindled and sett a fier our hartes with in vs  
the preachinge I saye of the Scribes and Pharises  
ys faultie and coulde, in comparison of his 1050

CLEOPHAS

NOWE lett vs dispatche our busynes anon  
that we returne to Ierusalem all soone  
for me thinke the tyme, verye longe we tarrye  
till the Apostels of this matter, be made all pryvie

LUKE

FOR hartys anoied, freett with Desperation  
woulde be right glade of any consolation  
therefore dispatche anon all your busynes  
that we to Ierusalem may withall speedynes 1060

APENDIX

*Exeunt*

CHRIST here, as you have seene, appeared as a straunger

1031-2 There is a brace at the end of these lines in different ink, apparently indicating them for omission. 1038 *happie*] interlined. c.w. for *howe*

1045 *yf*] second *y* altered from *i*

*The Seconde dayes playe*

to two in doubtfull hope, expoundinge all the scriptures  
of Christ howe he shoulde dye, and rise of death y<sup>e</sup> conquerer  
that man theirby through faith, might enioye those treasures  
of pardon, grace, and favour, and all those heavenly pleasures  
layde vpp in store for them, which will not be offended  
att that straunge forme he cōmes, for vs to be amended  
As sickenes, hatred, want, banyshement & persecution 1069  
by straunge formes (as we thinke) for Christ, to appeare vnto vs  
but yf that we give eare, vnto that consolation  
the gospell shewes theirin, with promises most ioyous  
Christin his proper forme, will shewe hym selfe efte most maveilous  
in forme of liffe and health, had by his resurrection  
that noe doubt shall remayne, concernynge full salvation  
IN such formes he tries out, even by our owne confessione  
the secreetty of our hart, our faith or infidelytie  
thē cures he our foolishnes, our slouth, and doulthise reason *P. 57*  
withall the wordes of God, which speakes of his true glorie  
and makes vs apte theirby, for to request his companie 1080  
were breakynge to vs breade, the foode of true salvation  
[hesheweshymselfeplayne lorde, ouer synne, death & hells poyson]  
AND further we may learne, by these good mens example  
in all doubt of our faith, howe symplye for to talke  
as Doubtinge not Denyinge, in feare, and yet vnstable  
they had theirfore the truth reveled in their walke  
so yf with in our hartes, their be noe selfe wildd Darke  
Christ will by some straunge meanes, y<sup>e</sup> truth vnto vs open  
and the warmenes of the spirit, shalbe theirow a token 1089  
NOTE lastlye, howe that Christ here, whom death coulde never holde  
was holden by the prayers, of those two symple persons  
teachynge theirby, howe we by prayer, may be boulde  
to make Christ tarrye with vs, by inwarde secreett mocions  
of truth and godly life) aye poyntyng frutefull lessons  
yf we be then in prayer, earnest att all season

1070 *vs*] interlined. 1073 *maveilous*] sic, interlined. 1077 c.w.  
*then cures* 1093 *mocions*] *n* altered from *u* 1094 *life*) *aye*] sic.



*The Seconde dayes playe*

we shall then doubtlesse feale the frute of Christ's passion  
FOR the worde teacheth, howe prayer shoulde be vsed  
and prayer obtayneth, that the worde hath promised

- ① Nowe I will kepe you noe longer. / ffrom y<sup>e</sup> rest of y<sup>e</sup> matter

CLEOPHAS

*Exit*

1100

WERE we purposed (brother) to have taried all nyght  
we will to Ierusalem agayne, all right  
and shewe them in order, howe yt chaunced with vs  
peradventure the Apostles, will yet beleeev<sup>e</sup> vs

LUKE

For the woulde not beleeeve for this cause, the wemen  
for that he shoulde appeared (they thought) first to y<sup>e</sup> men  
but for that they doe knowe, howe we departed from them  
they will better beleeeve, that thinge we shall tell them

CLEOPHAS

1110

THEN lett vs goe apace, lesse we be benighted *Exeunt*

LUKE

- ② FOR I trust we brynge glade tydyngs to them all befrighted

IOHN

AND is our maister rysen, indeed Peter ?

PETER

IN deede Iohn, as I tolde you the matter

IOHN

THEN the wemen, did tell vs a true talle

PETER

*P. 58*

EUERVE worde was true they sayed, without fayle

IOHN

1122

WHAT misbeleife, was in our hartes then  
that we coulede never credit the wemen

- 
- ① *N*      ② here they | walke aside | and Peter | with the |  
Apostles | comes in
- 

1099 longer. / ffrom] sic.      1106 the woulde] i. e. they would      1119 c.w.  
*Peter*      1123 was] interlined above as crossed out.      1124 wemen] first e  
altered from o      1 marg. in different ink.

*The Seconde dayes playe*

but counpted th<sup>e</sup>ir wordes (theirin) phantasticall  
when only the fault, was in vs all ;

PETER

WE thought, yf he rose from death agayne  
that we had byne they, whom he first playne  
woulde have shewed hym selfe to all throughout  
and that was the thinge, lapped vs in such Doubt

1130

ANDREWE

THEN Peter, we will all beleeeve thee  
for that thou sayest, he hath appeared vnto thee  
for thou wast in the same Doubt with vs  
in like Dispaire, and Conscience scrupulous

JAMES

AND I knowe, that Peter coulde not saye ytt  
vnlesse yt were true, and to be credit  
but who be yonder, which comes so apace  
be yt not they, which went to Emaus

1140

JOHN

AND breatherne welcome, for synce you were here  
we knowe what ys become of our maister  
he ys rysen from death, as the wemen sayed  
and appeared to Peter, when he was right sadde

CLEOPHAS

WE be glade of that, you shall heare nowe agayne  
what chaunced by the waye, vnto vs twayne  
as we went to Emavs, partlye in despaire  
of his resurrection, as all you here where  
and makinge our mōne, concernynge the matter  
he appeared vnto vs, by the waye like a straunger  
and reprovynge our dulnes, in althingy and Doubt  
he expounded the scriptures of Messias through out  
and proved by them, that he must needes Dye  
and soe for to enter, into his glorie  
but when we came to Emaus, he fayned to goe further

1150

*The Seconde dayes playe*

yet we did so entreate hym, that he taried with vs their  
then by blessinge, breakinge, and reachinge y<sup>e</sup> breade to vs 1160

[*two leaves wanting*]

THE thride ys of spirites, yf their be such or noe P. 63  
whom Christ here doth denye, to have fleashe or yet bone  
that therbe, Christ doth affirme, but not to beleeeve this tho  
that they in fleashlye formes, Doe walke as many one  
affirme that they have seene them, as they have rydde or gone  
those be but lyinge spirites, Delusions of the Diuell  
to tempt vs in our faith, and drawe vs vnto evill  
AND though we see Christ eate in sight of his Disciples  
yt argues not theirfore, that our immortall bodyes  
shalbe susteigned with meate, or other carnall tryffels 1170  
were generation ceasses, and althese worldlye studdies  
and whereas we shalbe, as the Angels, in all gloryes  
but this was a prerogative, for a playne Demonstration  
of a right naturall bodie, after resurrection

AND here I leave agayne, att this season

① vntill further matter, give further occasion

PETER

BREATHERNE you knowe howe the scribbes & pharises  
doe wathe and make search for vs with all polices  
and all ys to fynde agaynst vs, some matter 1180  
for that great hatred, they beare to our maister  
theirfore my counsaile ys, we gett vs to Galiley  
yf their peradventure, we may be more pryvyve  
and since we see our maister, this ys the eight Daye  
were here we have lyen, in great feare all way  
and for that we feare nowe, to goe out, by light  
we may with more secreetnes, conuaye our selves by night

---

① :N:

---

1160 vs] interlined.  
1 marg. in different ink.

c.w. our eyes

1161 Appendix is speaking.

*The Secōnde dayes playe*

IOHN

① WE be ready (Peter) to doe what you wilt  
either to goe, or else to tarrye still  
but yonder comes Thomas, I am sorrye that he  
hath lost the sight, of our maister, so vnhappelye  
Thomas I praye thee, when thou wast last with vs  
what was the cause, thou soe Departed from vs

1190

THOMAS

I HAD busynes to doe, which I coulde not Defferre  
and yet for all that, I am neever the neere

IOHN

YF thou hadst tarried, with vs altogether  
thou shouldst both have seene, and have harde our maister

1200  
P. 64

THOMAS

YOU may longe tell me, that talle all waye  
before you cane make me, beleewe yt I saye

PETER

DOST thou thinke (Thomas) that we iest with thee  
and that Iohn doth not tell thee, the truth verelye

THOMAS .1.

I THINKE you disposed, with wordes so wise  
to bringe me, to some foolishe paradise

PETER .2.

1210

THOU deceavest thy selfe (Thomas) for to thinke soe  
for we iest nor mocke thee, neither too not froe  
for all we sawe hym, in the same selfe bodye  
as I toulde you before, he appeared to me  
yf I lye (sirs) you can all testifye yt  
was yt so or no, that Thomas may beleve yt

ANDREWE .3.

THOMAS, the verye same bodie, w<sup>ch</sup> was hanged on y<sup>e</sup> crosse  
we sawe, but more glorified, then before yt was

---

① here doth | Thomas | enter

---

1189 *you*] interlined above *thou* crossed out. *wilt*] second *l* altered  
from *l* 1197 *neever*] sic, 1200 c.w. *Thomas* 1212 *not*] sic for *nor*

*The Seconde dayes playe*

IOHN .4

1220

AND that thou shouldst marvayle, a great deale y<sup>e</sup> more  
he came in the Doores shutt, never harde of before

JAMES .5

IN that we did take hym for a ghost, att first sight  
till he spake, and tolde to vs, who he was all right

THE .ij. JAMES .6

YEA, we doubted as yet, for all his speakynge  
vntill with eatynge, he put vs out of Doubtynge

PHILLIPE .7

THEN afterwarde (Thomas) as he was wont to doe  
he preached vnto vs, of manye thingys to

1230

BARTHOLOMEWE .8.

AND opened the scriptures, concernynge the Messias  
howe althyngs before written, are nowe come to passe

MATHEWE. .9.

AND opened our eyes, that we perceavd well  
that he was the promysed saviour of Israell

SYMEON .10.

AND for the vnderstandynge, of y<sup>e</sup> scriptures more suerlye  
he breathed in vs his spirit, for this nowe our capasitie

1240

IUDE .11.

P. 65

AND authorised vs theirw<sup>th</sup>, to our office agayne  
to bynde and loose synnes (by preachinge both twayne

PETER

HOWE sayest thou nowe (Thomas) cane this be aleasyng  
when as all thy fellowes, doe affyrme (all) one thinge

THOMAS

ALL my fellowes? and you also (Peter) may be deluded  
with some fancye or vision, which you have mistaked

PETER

1250

YF we be deluded (Thomas) in this

1224 *we*] interlined above *he* crossed out.

1231 *manye*] *n* altered.

1240 c.w. *Iude*

1242 *authorised*] sic.

1243 *synnes* (*by*) sic.

1245 *aleasyng*] sic.

1246 *affyrme*] *r* interlined above *m* perhaps in a

different hand.

1249 *mistaked*] *d* altered from *n*

*The Secōnde dayes playe*

we will never beleeeve (from) hence furth our sences  
dost thou (Thomas) beleeeve, that I am Peter  
which talkest with thee nowe, and whom thou dost heare

THOMAS

WHY shoulde I not beleeeve yt, when I doe thee sey  
in the same selfe likenes, wherin ever I knewe thee

PETER

AND we saw our maister, in the selfe same likenes  
he honged of the crosse, and was wounded doubtlesse  
and offered his bodye, to vs all, to feale hym  
that fealyng his woundes, we shoulde not doubt of hym  
thou art theirfore (Thomas) farre out of the waye  
to thinke three of our sences, so farre beguylde I saye  
which woulde not have vs, to beleeeve that thinge  
which we sawe, harde, and felt, without any doubtynge  
theirfore thou makest vs all, here to wonder  
what shoulde be the cause, of this thy great errour

1260

ANDREWE

WHAT ys the cause? but even meere wilfullnes  
to take opinion, of selfe willd, foolishenes

1270

IOHN

THEN Andrewe (I saye) yt is a madd opinion  
to be thus bent (so strounge) agaynst all reason

JAMES

THAT heade, which thinkes, his owne reason the best  
are most part with fancies, ys all possest

THE .ij. JAMES

FANCIES in deede, as proves nowe in Thomas  
which lettys that to truth he cannot give place

P. 66

PHILLIPE

A TRUTH with out witnes, ys for hym most fytt  
for witnesses I see, that he will not creadyt

1282

BARTHOLOMEWE

YF witnesses doe stande, vpon a number  
I thinke we were sufficient witnesses here

1279 c.w. *which lettys*

1282 *ys*] s altered.

*The Seconde dayes playe*

SYMEON

BUT Thomas with hym<sup>e</sup> selfe allowes noe witnes  
but such as herein, shalbe even all sencelesses

IUDE

1290

FOR that thinge which of vs, was felt, harde, and seene  
will not sinke in Thomas his heade, by noe meane. /

THOMAS

AND when you have sayd (sirs) all that you cane saye  
you cane not all, make me beleeeve yt, noe waye  
I will not creadit, no not my owne eye  
though I shoulde see hym, stande here before me  
vnlesse that I see, and feele both those woundes  
made in his handes and feete with those hell houndes  
which nayled hym to the crosse, without feare or dreade  
of their cursed fact, and most heynious deede  
and further I will not beleeeve my owne sight  
vnlesse with the sight, (that also) I myght  
even playne have my hande, in the wounde of his syde  
which was made with the speare, both large and wyde  
except I doe see this, in everye proportion  
I will never credit his resurrection

1300

PETER

THOU makes vs to marvayle, to see thee soe stiffe  
or what thinge shoulde make thee, soe harde of beleiffe  
for though we all at first, did doubt in the matter  
yet were not we soe stiffe, to contynewe in errour

1310

THOMAS

STIFE, or vnstiffe, you cannot all turne me  
before I see and feale, those woundes of his bodye

IESUS

THE peace of God be amongst you  
Thomas, because thou art here, so harde of beleife  
and agaynst all thy fellowes, stands in yt soe stiffe  
that thou wilt not beleeeve, yet, my resurrection  
for all thy fellowes here, their testification

1320

1289 *sencelesses*] sic.

1321 c.w. *vnlesse in*